The Bombay Guardian.

VOL. XV.—New Series.] SATURDAY, JUNE 26, 1869. [No. 17

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Some singular marks have been found on the foundation courses of the great wall of underground Jerusalem, 90 feet below the present surface, which are doubtless builders' or masons' marks, such as are found on many other antique structures. Mr. E. Deutsch says that the marks in question are undoubtedly Phenician. Very likely they were put upon the stones by Hiram's contractors.

—According to a statement in *Native Opinion*, the army of the Raja of Bhownuggur is used for singular purposes. Some of the Nagars of Joonagur having sympathized with those who had admitted Mr. Mahiputram to caste, were arrested as they were engaged in a marriage ceremony, surrounded and isolated, and kept in a state of starvation for four days until they agreed to perform penance and express contrition for having befriended the gentleman who had been guilty, years ago, of the crime of visiting Europe.

—Eight Native gentlemen, guilty of the crime of countenancing the marriage of a Brahmin widow, are to defend themselves next week from charges of criminal force and assault and we know not what all, for having had the temerity to present themselves at a meeting of 'the holy' in Thakoordwara temple on Sunday last, instead of submitting to the sentence of ostracism pronounced by the Shastris.

—A great and cruel disappointment has befallen Young India, after its recent jubilations over the admission of three Native candidates to the Civil Service Examination. Two of them are found to have been over the prescribed age; and one of these is Mr. Thakoor who went from Bombay. The Bombay and Calcutta University Calendars give testimony concerning their ages different from that which they themselves gave in London. They now affirm, and will endeavour to prove, that the Calendars are wrong.

—We much regret to learn that a Swedish Missionary, his wife, child and servants, have been recently murdered near Massowah.

Some interesting facts bearing on the subject of 'spontaneous generation,' are stated by Mr. Staniland Wake in *Scientific Opinion*:

"I kept on my chimney-piece an uncovered glass containing water, and after having examined various infusions, this water attracted my attention from its containing a quantity of what appeared to be dust. On examining a drop of the water under the microscope, what was my surprise to find it swarming with animal life, the *kolpoda*, among other infusoria, being present in great numbers! This was so different from what the assertions of the 'heterogonists' had led me to expect that I determined to repeat the experiment with fresh water, after the glass had been thoroughly cleansed. In five days after fresh water had been placed in the glass I again found *kolpoda*, which, it must be remembered, are *ciliated* infusoria, and therefore, according to the heterogenists, among the last animalcules to appear in organic infusions. I found, in addition, other small infusoria, and various little floating fibrous masses, to which the smaller animalcules were in some cases united."

"As to the question of the origin of infusoria from pre-existing germs contained in the infused substances, I would refer your readers to a short but important memoir on 'The Natural Development of Bacteria in the Protoplasmic Parts of various Plants,' by M. A. Bechamp, a translation of which, from the *Comptes Rendus*, is published in the *Popular Science Review* for this month. M. Bechamp shows that these bacteria are developed from certain 'molecular granulations,' or *microzymæ*, which are 'really and naturally' contained in the pulp of soft and green plants. That the presence of these *microzymæ* is absolutely necessary to the development of infusoria in all infusions, and that they pre-exist in the substances infused, and are not instaneously generated, as suggested by M. Pou[illegible]ud his followers, quite agrees with my own experience. If a thin section of a radish is placed under the microscope, small molecular bodies may be detected in some of the cells, which bodies, from their appearance and power of movement, are evidently *monads*. Further, if a green leaf be moistened and rubbed on a glass slide, a number of these living molecules—in some cases bacteria, and in others monads—are found on the glass when it is viewed through the microscope. I have obtained thousands of them from the leaf of a variegated laurel, and have seen them issue from its substance in a perfect stream This, no doubt, is the phenomenon mentioned by Professor Mantégazza, who says that he perceived 'un amas de fines granulations, provenant de la désorganisation du tissu végétal;' and he adds, 'C'est le *bacterium termo* en voie de formation.' This interpretation of the phenomenon is, however, clearly wrong; the cell contents alone give rise to the molecular bodies, which, in fact pre-exist in the tissue, and, after their discharge, the detached empty cells float about in the fluid. I have met with the same small organic bodies in every green leaf I have experimented on, and I have no doubt they exist in every substance which has a vegetable basis, or which contains vegetable matter—and, therefore, in all animal matter. Bread is a very good substance to use for infusion, and on applying a drop of water to a crumb, I have found not only organic molecules such as those contained in the green leaf, but also small, almost transparent spherical bodies, which float on the surface of the water."

Truly marvellous is what is here stated. You have a green leaf in your hand and see in it nothing but a specimen of the vegetable kingdom; yet it is a city populous with living beings moving by myriads down one street and up another, each having an individuality of its own, powers, sensibilities, interests, aims of its own. And man has been familiar with leaves from the time of Adam, without ever once dreaming that beneath the apparent stillness and rest of every leaf there is shrouded a mighty population of living and sentient creatures.

Some further extracts from Mr. Wake's contributions, may be found in our Miscellany.

A native missionary who has been visiting Berar as a colporteur of the Bible Society, writes us from Oomrawuttee as follows:

"It has been for some time my desire to carry the Gospel to a region where it was not known and I was glad of the opportunity of visiting this province lately brought under the English administration. The people here had heard something of Jesus Christ as a caste-destroyer, and that was all. Since I have come here many things lead me to think that this place ought to be taken up as a Mission station. The people show a surprising eagerness to hear. They not only hear me preach with the greatest attention, but urge me to continue preaching to them. They ask questions not from a cavilling spirit, but from an evident desire to know."

Our correspondent mentions other encouraging circumstances. Oomrawuttee is an important place and is the centre of a large and populous region where Christian missions have not yet been established.

A correspondent of a Natal paper, speaking of some of the Natives brought up in Mission Schools there, says:

"Some of them leave the stations when they arrive at maturity in years and vice. On the stations they are generally regular attenders in chapel. They sing the loudest in the hymnal service, their voice swells in the liturgy, but is there no justification for them, poor, wretched, heathen mockers? They are the victims of a bad system; the secret is they were brought up to idleness! When they left chapel or school the devil met them at the threshold; their hands were idle, their minds slumbering, the devil found the idle hands something to do, and the slumbering minds were made active in the service of hell.

"Children residing on the mission school must be looked after from their earliest childhood. Before a shadow of the dark and terrible superstition of the Kafir is thrown athwart their minds, they must receive a most careful religious training, their minds must be impressed with the history, and above all with the doctrines of Christianity, but the duty of the missionary, if he is a missionary in the full sense of the word, a winner of souls for his God, must not stop there! Workshops and workyards must be superintended. Useful tools for useful trades must be put into idle hands; work to the children must be *compulsory* on a Mission Station.

"I would suggest that fifty children should be taken by each Mission Station from the families of the neighbouring outside Kafirs. Kafirs gladly give their children to missionaries to rear. Let these children be brought up in every way like Dr. Guthrie's ragged City Arabs; let them have their quarters, and let the quarters be as comfortable as the quarters of the little Arabs in the old town of Edinburgh. Let them have their Sabbath schools, their week-day schools, and by all means let the older boys have their workshops and work-yards; let the girls have spinning-wheels; let them make their own cloth; let them sew their own dresses. As for the younger children, work can be found for them fitted for their years by any one gifted with common sense."

There can be no question of the importance of training to habits of industry the young, whether in Africa or India, but why should the business of teaching trades be devolved upon the missionary? Others may be much better fitted than he to do it. In many instances these industrial establishments have brought serious financial burdens upon Missions. In a colony like Natal why should not the English settlers take this mat-

ter in hand, and organize industrial establishments for the young, in harmony with though not in direct connection with Mission Schools?

THE *Friend of India*, discoursing on the Chota Nagpore rupture, uses the words 'the farce of re-ordination.' The reasons for using this language are probably these: Ordination is a recognition that a man has been called of Christ to the ministry of the Gospel and fitted for it, and supposes that he has not previously been lawfully set apart for this work, and the Bishop assumes to communicate to him the Holy Ghost as a divine seal of the ordinance. But the Bishop of Calcutta was led to ordain these Chota Nagpore missionaries because he was convinced that God had been for many years working by their instrumentality and had used them in planting a great church of many thousands in that region. In ordaining them must he not have been conscious of an outrageous contradiction between the facts and the tenor of the service? It was one thing to appoint them to ministerial office in the church of England; another to proceed as though they were now for the first time being set apart for the ministry of the Gospel. But the missionaries themselves must bear a part of any responsibility connected with this. They lent themselves to the fiction.

AT a Durbar held at Allahabad the other day, Sir Wm. Muir said:

"I will confess to you the ambition that the period of my Administration may be marked by a real advance in the education and enlightenment of the people. It is well that your cities be ornamented by elegant and useful buildings, and that parks and gardens and roads be laid out for the convenience and comfort of the people; and it will afford me real satisfaction to see that such works make a material advance. But if only the foundations of education and social improvement and enlightenment be deepened, extended, and strengthened during the period of my incumbency in this Government, I shall have had my highest reward. Let us seek the blessing of Him without whom nothing is strong and nothing is pure, upon all our projects and arrangements; if that be vouchsafed, success shall crown our endeavours"

WE have been favored with a copy of the Report of the Free Church Mission at Poona for 1868-69. It speaks encouragingly of the work of the Mission. A beginning has been made with the Boys' Boarding School, spoken of in last year's Report. Two of the girls of the Orphanage have joined the Church. A good report is given of the Native Church under the pastorate of Rev. Baba Padamanji. Four new elders were elected by the congregation. Evangelistic operations have been carried on to some extent, though the strength of the Mission is given to the largely attended and important English Institution.

THE mail just in informs us that at the meeting of the Scotch Free General Assembly, the following statement was made:

"Dr. Davidson, one of the American deputies, at this stage, stated that a telegram had just been received by Mr. Nelson, publisher, announcing that all the arrangements were made for the formal consummation of the union between the Old and New School Presbyterian Churches in November, by a vote of 500 to 8—a constitutional number of Presbyteries consenting. The union was to be consummated on the basis of the Westminster Confession and the Catechisms, pure and simple, without any explanations or reservations whatever. Dr. Davidson expressed the hope that a delegation from the Free Church would be present at the meeting of the United Assembly in Philadelphia next spring—Dr. Begg expressed his thankfulness that the union in America was to be consummated on such a basis.—Dr. Rainy also expressed his gratification with the result."

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HINDUISM HELPING BRAHMOISM.

IN a recent number of the *Indian Mirror* we find an article entitled. "The Prophet of Nuddea" in which a very exalted view of the character and work of Chaitanya, who lived in the 15th century, is taken. The same pen which has sometimes lavished its eloquence in praise of Jesus of Nazareth, is here employed in vindicating the claim of Chaitanya to a place in the Celestial Calendar of the Brahmo Somaj. Chaitanya seems to have been (as a teacher) of somewhat the same order as Tookaram of Western India. His followers have been chiefly among the lower orders. Looking at the exhibitions generally made by the sect, it would not appear to a casual observer that the doctrines of Chaitanya had borne any very desirable fruit; but we must look deeper:

"Fancy a promiscuous gathering of various castes, chiefly of the lower orders, enthusiastically dancing and whirling round, chanting commonplace hymns set in low popular tunes, and now and then fervently crying aloud 'Horibole.' Such a spectacle is disgusting and even ludicrous in the eyes of educated men and revolting to enlightened ideas and tastes. And there are many who have not the patience to hear any argument in justification of a creed which tolerates such things. We can very well understand the aversion of such superficial observers to Chaitanyaism. But those 'who seek for pearls must dive below.' Careful analysis will show that this system of faith involves certain valuable principles, which far from exciting ridicule, challenge the respect of even the best among us, being of the highest importance to our salvation and to the social reformation of our country. Chaitanya proscribed caste and boldly preached the equality of Brahmin and Sudra; he protested against the merit of action and wisdom and told his followers,—Salvation cometh by grace; he denounced worldliness and taught faith and resignation. These three principles constitute the corner stone of his creed—the equality of all castes before God, salvation through grace, and faith or *Bhakti*."

The apostle of Brahmoism thinks that "that important and interesting branch of the Hindu Church which Chaitanya founded, and which, although now in a degenerate condition, has done wonders in its days, will, if revived and reformed, yet render valuable services to the cause of Indian regeneration."

As Christianity found within itself the means of its own reformation, why should not 'the Hindoo Church' find within itself, in like manner, the means of purifying itself from the corruptions of ages? If salvation by grace and not by works is a true doctrine, how much better to find it in the religion of our fathers, than to be turning to Christianity, the religion of the dominant race for it! Christianity teaches that God has made of one blood all the families of the earth, and that caste is an unrighteous thing; but let us see if we cannot find a prophet of our own who has taught the same thing:

"Among Chaitanya's followers the highest Brahmin and the lowest Sudra or Chandal, join in adoring their deity, and even in many cases dine together and intermarry. What more do our most advanced reformers of the present day wish? Do we not see in this an attempt to level caste distinctions and construct a spiritual and social brotherhood such as our most enlightened ideas lead us to wish? And when we consider that such an attempt was made by an orthodox Hindu, brought up amidst the grossest traditions of caste and in the dark ages of Brahminical ascendancy, we cannot sufficiently admire and revere him. But his crusade against caste would appear insignificant when compared with the far higher battle he fought with the pride of intellect and the pride of action. He found the true spirit of religion extinct under the crushing weight of the *Gnyan kanda* on the one hand and the *Karma kanda* on the other. Men were arrogantly seeking to save themselves by means of their theological erudition; or were trying to purchase redemption with the merit of pious actions and pompous ceremonies. Chaitanya broke up this delusion, and emphatically thought that nothing could save sinners except the almighty Name of God or His all-conquering grace. Hence the pre-eminent importance his followers attach to the Divine Name, and the 'ocean of joy' which the best among them feel in that sweet name. Nay none is reckoned his true disciple unless the very utterance of that name drives away his sin and inundates his heart with heavenly felicity. Lastly, our countrymen owe to him the highest ideas of simplicity, resignation and trust, which no other native reformer taught so well by precept and example. His followers have learnt to repose their firmest faith in God and resign the morrow into the hands of Providence. They discard worldly luxuries, rigidly abstain from meat and wine, live on the rude necessaries of life, and think it honorable to depend upon charity if they could thereby dedicate their life to God. Such are the leading features of Chaitanyaism. However much they may have been abused in the course of time, they are noble in themselves, and make the nearest approach to the ethics of Jesus of Nazareth. It is our conviction that should India accept these she will unconsciously imbibe the regenerating spirit of the Gospel, and make a national advance in the 'way' which leads to the Kingdom of Heaven."

All Hindoos are aware of the distinction between the *Kurm Marg*, and the *Bhakti Marg*, and we doubt whether the sole merit of discovering the latter can be assigned to Chaitanya. The *Kurm Marg* is the method of salvation by works; the *Bhakti Marg* is the method of salvation by simple devotion of the heart to God, including faith in Him. The latter takes the form indicated in the above extract of repeating the name or names of the deity. Very numerous among the native publications are little books containing the thousand names of Vishnu, in the repetition of which a man shows how ardently he loves, and so is under no particular necessity of performing works. The *Namochuran* or repetition of the names of a deity, whether Narayan, Ram, Shiva or Khundoba, atones for countless sins in the estimation of Hindoos. The follower of Chaitanya is to rejoice in God, that is, in one of the Hindoo deities; to praise him with all his might, by the verbal repetition of his name; to take no thought for the morrow; to turn his back on all industrial pursuits and go forth as a beggar, entitled to the alms of men because he has such a love for God; and ever to keep in mind that he is brought into such close union with the object of his worship as to be lifted above the obligations of caste.

Our contemporary may fancy that all this is in correspondence with the teachings of Christ; but he only betrays how very defective his acquaintance with Christianity yet is. Christianity has not a word to say in commendation of faith, apart from the character of its object. It asks not, Have you faith, but, Have you faith in the true God? What it chiefly makes war upon is misdirected faith. "This is eternal life that they might know Thee the only true God, and Jesus

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Christ whom thou hast sent." The more faith that a man has in the deities of Hinduism, the greater is the barrier raised between him and the true God, between him and eternal life. The only way in which faith can save a man is by bringing him into union with the true God, so that there shall be a transformation of his character, and he shall be created anew in the image of God. God became manifest in Christ who made an atonement for the sins of men and thus laid a foundation for saving faith where none was.

Suppose the case of a profligate man who has repeatedly begged aid from a worthy and wealthy man, and in every instance abused the trust reposed in him, by spending the money thus obtained in vile and criminal indulgences. Yet he returns and claims that the very confidence he has in the donor, is a sufficient reason why additional supplies should be given him. The good man will reply, Your faith is not worthy of the name and is simply insulting to me; for it implies that I take the same lenient view of your profligacy and corruption that you yourself do. This illustration may suffice to show the utter worthlessness of much that is called faith among men.

A province is in a state of revolt. The people have risen against the sovereign. Famine and pestilence come upon them and there is great misery in the land. The monarch sends an ambassador, his own son, with proposals for a renewal of his favor on certain conditions. Other men start up and say we are the king's ambassadors; all you have to do is to repose faith in us; you need not trouble yourself about burdensome conditions. Now who will say that faith in these impostors is of equal virtue with faith in the deputed son?

God is one; and his message to man the sinner is one. Why mystify ourselves about the 'Indian Church'? It is not a question of patriotism at all. In this matter there is no Englishman, no Bengali. God has provided a ransom for sinners and bids us discard ancient myths and modern reasonings, and look unto him who was lifted up upon the cross that he might draw all unto him.

THE REVIVAL MOVEMENT IN ABERDEEN.—II.

A leading feature in the character of the converts gathered in during the revival movement in Aberdeen—a short account of which appeared in the "*Guardian*" a fortnight ago—was their love of the Bible. They very rapidly attained to a comprehensive knowledge of scripture truth—a knowledge not hasty or superficial or such as simply to please the mind, but a deep experimental and assuring acquaintance with the word of God, which quickly told upon their lives and made their daily walk and conversation a source of blessing to others in the district. "Shew me thy ways, O God" had been their oft-repeated prayer, and it was manifest to all who knew them that they were growing up under the teaching of the Divine Spirit and that the simple truths of God's word were made the rule of their life. The Bible was eminently to them the light of their feet and the lamp of their path. Much of their spare time was devoted to the earnest study of the word; late at night, after the heavy toils of a long day's work, many an hour was spent in earnest study and prayer. One evening I was passing through the village and came to the house of A. A. I went in and found him sitting with the Bible before him explaining a chapter to his wife and servant. I remember still his simple exposition of the passage, so full of Christian experience and power. His prayer was simply the gushing out of a heart towards God. This devout fisherman is now employed as a missionary by the North East Coast Mission. The strong love which these people had for the Bible and the hearty reception which they gave to its precepts and doctrines, saved them from many troubles and from rendings which at that very time scattered Christians in other places. During the commencement of the work in the village of Footdee a similar movement was going on in and around Aberdeen—fostered by Mr. Radcliffe, Mr. Grant of Arndilly, Rev. Messrs. Hammond, Smith and Campbell. A good deal of excitement prevailed in the city but much real work was done, and after all the excitement had passed and the chaff had been blown away, the good seed that remained testified to the genuineness of the movement as a work of grace. One church in particular in Aberdeen was the scene of much spiritual awakening and conversion to God. Numbers of young men were aroused and led into the kingdom of Christ. These young converts banded together and went out two and two to the neighbouring villages and to the lanes and closes of the city to declare the unsearchable riches of Christ. As many as one hundred and fifty young men have been thus engaged on a Sabbath evening. About the time when the work was spreading to surrounding places and the labours of these young men were most abundant, differences began to rise amongst them which soon led to disastrous results. Several Christian men and women whose zeal outran both their knowledge and prudence attended many of the meetings with the view of instructing anxious inquirers, and instead of pointing them to Christ as their hope and salvation they sought to lead them to adopt their own peculiar views of scripture-doctrines, e. g. Baptism, &c. The consequence of this was that many young minds became unsettled, some united themselves to the Baptists and were immersed—but finding themselves the same after as before the ceremony lost faith in it, and joined some other denomination which they thought to be more according to their own views and the Bible. Others wandered from denomination to denomination seeking what they could hardly tell; and all this time the work was interfered with and precious opportunities for doing good were lost for ever. The Footdee converts were almost entirely saved from these severings—not that they were free from the exertions of the persons above mentioned, but because the great work of conversion—the one thing needful—filled their hearts to the exclusion of the minor differences among Christians which often cause separations and disturb the peace of the brethren. Frequently attempts were made to introduce peculiar views of divine truth into the addresses delivered in the village school-room. On one occasion a member of a Baptist Church in Aberdeen while addressing these fisher folks took adult baptism for his theme, and after speaking for about ten minutes was interrupted by an aged fisherman who said, "Friend! You have told us enough about water, tell us something now about the blood"! Several students of divinity and others conducted classes on Sabbath evening for the benefit of both children and parents. One evening in a class of grown up women Mr. P. the teacher took for his subject the opening verses of the third chapter of John. In his endeavours to open up the new birth to his scholars he failed to reach their hearts and appeared at a loss, when one of the women said, "Mr. P. tell us how the Holy Spirit led you to Christ—what is the difference between your old and your new life"! The teacher was more at a loss than ever. He was finishing his studies for the University, but he had not received the truth into his heart. And as he afterwards said "The home-thrust of that unlearned fisherwoman first led me to think of my position". He is now an honoured minister of the Free Church. Great anxiety was felt by the people about their children, and both Sabbath and week day schools were soon established and filled with clean well-dressed attentive scholars. The congregation of the neighbouring Presbyterian churches was largely augmented by the presence of the villagers, and from the place, where, shortly before, a single couple was seen to come to the house of God, between two and three hundred now regularly go up to join with God's people in the services of the sanctuary. The example of the converts did much to draw out the other families in the village, so that numbers attended church who did not profess to be believers, but it was even a great step to get them within the sound of the Gospel.

Another interesting feature in the character of the Converts was, their simple trust in God. God's promises were to them as sureties. What was thus written in the word they accepted and firmly believed. In all their ways they sought to acknowledge God—their temporal as well as their spiritual concerns were made the subjects of earnest prayer and they always manifested a willing cheerfulness to have their prayers answered in God's own time and way. Their mode of life was very primitive—all their social gatherings partook more of a public than a private nature, their marriages were usually celebrated in the schoolroom and a feeling of Christian brotherhood prevailed amongst almost all the members of this little community. The simplicity of their life and faith was a constant source of joy and comfort. Their occupation as fishermen often exposed them to the barest sustenance; sometimes indeed they had plenty, but at other times it was hard work and caused many an anxious thought before the two ends—the income and the outlay—were got to meet. At such times I have known them frequently to be hardly beset, but a murmur was scarcely, if ever at all, heard. On one occasion a young fisherman was taken ill, he rapidly grew worse and was ordered off to the hospital. On the Sunday evening previous to his removal a little prayer meeting was held in his house, a number of the neighbours were present and several of the men engaged briefly in prayer. —At the close of this humble service, the young man appeared greatly comforted and was able to speak a cheering word to his weeping wife. Through a painful operation and a lingering convalescence afterwards he exhibited a beautiful Christian character. He was always anxious to speak of his Redeemer—a happy cheerful smile at all times lit up his manly face and soon he became a favourite in the ward where it was hoped he had been made a blessing to some of his fellow-sufferers. He never perfectly recovered from this illness although he re-

turned to his work. His sickness was greatly blessed to his own soul and his spiritual growth was marked by many of his companions. Not long after he left the hospital he prepared one morning to go out with the boat as usual. He had spent a longer time in prayer that morning than he had been accustomed to do. Twice one of his boatmates called to him that the boat was ready, but he seemed to linger at the throne of Grace. His wife heard occasionally petitions sent up for herself—her children and the ungodly in the village. At last, on the second call of his mate, he rose hastily from his knees, and hurried down to the pier. It was his last walk down the well-known little alley. Ere the sun had risen high on his morning course, happy Richard—as he was often called—was sleeping under the billows, and Mrs. R. and her two little ones were bereft of husband and father. During the same summer in which Richard died, a large number of the Footdee fishermen went to the little town of S—for the purpose of engaging in the herring fishing. An unusually large number of people came from other quarters for the same purpose, so that the little town became not only the scene of bustle and activity, but of very great wickedness. The Footdee Christians made a noble stand and their influence was soon powerfully felt. I must not at present trespass any further upon the columns of your little paper but may send you a few scraps some time soon again.

Y.

OCCASIONAL THOUGHTS.

The Marriage at Cana of Galilee.—I.

This account marks the change from the private life to the public manifestation of Jesus. He had left his home in Nazareth some weeks before this, that he might "fulfil all righteousness" by receiving baptism. The events which followed that, the temptation, and the gathering to him of a few disciples, are connected with the public ministry rather than the private life. Yet the mother has not fully realized the fact.

She does not, however, use the former language of home life. When she with Joseph had found Jesus in the temple after the three days' search, she says, "Son, why hast thou thus dealt with us?" On the present occasion she does not use this word. Still she was ready to intimate her motherly authority, while he must more openly shew that the relation has ended. In his becoming the Saviour of the world the special and peculiar relation to his mother is set aside.

He calls her "Woman." The word has nothing distinctive. He could use it in addressing any other as well as the mother. He uses the same word when, on the cross, in his last moments, he commends her to the care of his loving follower, "Woman, behold thy son." as though he would spare the mother's heart the one pang more.* He must have used the endearing term, mother, through all those earlier years. He was "in all things" "made like unto his brethren;" but he now intimates to her, what he more fully states to the assembled multitude, as recorded in Mark 3. 35.

* If Mary were the exalted being that some claim that she is, and that of late many have tried to prove, and others to believe, how is it conceivable that Christ should have used this language respecting her? She is the "highly favored" one, but still a "woman."

On this subsequent occasion Mary seems to have made a final attempt to take some care of him, as a member of her own family. She thinks he is in danger of injuring himself, and needs some one to look out for him. He publicly discards the relation, and says that they who do the will of God are introduced into the near relation of mother, sister and brother to him.

The meaning of the rebuke he gives his mother seems to be this; it is not necessary for you to suggest to me that I display the power I have. I am the only judge as to the proper time for this work. When I see fit I shall do the work.

The suggestion given by Mary indicates an impatience of delay,—an earnest desire that her son might show his glory to the world. In this regard it is like the question which John sent to ask him, from his prison—like the word of Peter "this shall not be"—temptations to listen to human advice in regard to his great work as Messiah. He could cast these aside even as he did similar attempts of Satan, but the language in which he did it might seem harsh to the loving heart.

It is probable that Mary had received some intimation to the effect that he would soon shew his power to the world; that the wonders connected with his birth were now to reappear, and be surpassed by the "greater things" to be done by Himself. They had not been repeated during these years of childhood and youth. The day for which she had been waiting during these *thirty* years had come, and she was watching for the earliest proper occasion. Hence, though she had received this rebuff, she tells the servants to be ready and attend to any of his commands.

After a suitable interval he gives the order for filling the large water vessels with water. Then follows that simple but most wonderful act of furnishing the guests of the wedding party with "good wine" drawn from the vessels used for washing.

It is not necessary to suppose that all the water contained in these six large vessels was changed to wine. Rather the language used leads us to think that only that which was drawn out, and which was needed for use was thus changed. We read not of any being put by for future use. It seems almost an impertinence for commentators to calculate as some do the amount which was made.

It is probable that the presence of Jesus at the marriage was, indirectly, the cause of the failure of the supply of wine. The report of what had occurred on the banks of Jordan when Jesus was baptized, of the voice from heaven, the testimony of John the Baptist, had gone through all this region and there would naturally be a desire on the part of many to be present at an entertainment where Jesus and his disciples were to be guests. Wine had been provided so far as the means of the entertainers allowed, or in accordance with the expected attendance; but the numbers greatly exceeded the estimate, and the failure in the supply would naturally be attributed to the attraction of Christ's presence. Hence a rather strong reason why any manifestation that Jesus might make of his gracious power, should take this form.

We can easily conceive of the result here obtained in a moment of time, as it might be brought about by the ordinary operations of nature. The ground is prepared for a vineyard, the vines are set out, watched and pruned for years. They drink the water from heaven. In due time the fruit is ready for the expressing into the beverage. The result of long months of growth aided and directed by the mind of man, is the production of the needed wine. In the present case we see all these forces and powers of nature in the control and subject to the will of the man Jesus. The elements obey his voice. By an act of creation he accomplishes his wish. He shows Himself as the Creator, and as such worthy of the honor given him.

Mitra.

THE AMENS OF CHRIST. XXXIII.

"Verily *I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.*" Matt. xviii. 18.

The declaration previously made to Peter alone is here made to the apostles generally. In the first instance, the context intimately connects the promise with the exercise of faith in Christ. In the present instance the context has special reference to the decision of the church regarding an offending member; also to the offering up of united prayer; finally to the presence of Christ in the midst of his people. The sum of the whole is this; Where there is a body of united believers, Christ himself is in the midst of them to guide them in their decisions; according to the measure of their faith and consecration, is the will of Christ made known to them and declared by them; their decisions, thus prompted by heaven, shall be ratified in heaven. The Holy Spirit is given for the very purpose of making known the judgments of God and getting them expressed in the words and ways of the believers; and God the Father will not disown the teaching of God the Spirit.

In the Acts of the Apostles and in the Epistles there is a great deal of binding and loosing. In Galatians, Romans and Hebrews, we find Paul very zealously loosing bonds which had been imposed for fifteen centuries. The bonds of the ceremonial law, the least of which no man had been privileged to loose before the Christian dispensation came, he boldly and remorselessly gave to the winds. The bondage which made it impossible for the Jews to have intercourse with the Gentiles on fellowly terms, the Apostles took away. The obligation to offer sacrifices which had continued from the beginning of the world, was annulled. And in all the epistles we have the obligations of the Christian plainly and authoritatively set forth, and no one that believes in Christ doubts that all these have been ratified in heaven. It was the office of the apostles to unloose the bonds of the Jewish Sabbath, and to bind the people of God to the observance of the Christian Sabbath.

Our Lord saw fit to accomplish the stupendous work of substituting the Christian for the Jewish dispensation, not personally, but by means of his disciples; and it was therefore necessary that they should be constituted plenipotentiaries and clothed with unquestionable authority. It was to be made evident to all who were morally capable of receiving the evidence, that they had unrestricted power to bind and to loose; it had to be made fully manifest that Christ was with them, the Spirit of God in them, the truth of God declared by them. Who

is sufficient for these things? they asked. Where is the man whom it becomes, by wisdom of his own, to set aside the sacred commands of God himself? The zeal of the entire Jewish nation stretched like a rampart before them, forbidding them to lift a finger against the everlasting decrees of God; it was necessary clearly to establish the fact that Christ, of God, was made unto them strength and wisdom and righteousness; that He was with them always even unto the end of the world.

Wert thou once oppressed with a painful sense of obligation, with a deep sense of sin, with an insupportable sense of the divine displeasure? And did there come an hour when thy spirit rejoiced with joy unspeakable in the assurance that all its sins were blotted out, that the loving favor of God was thine, that Christ was thy friend for ever, that none would be able to separate thee from the love of God in Jesus Christ? Well, how came that hour to thee? How was this mighty deliverance effected? By what instrumentality didst thou escape from darkness to light? An evangelist met me; he told me of my sins, my danger, my need, and of the way of salvation opened up in Christ; I received his words into my heart and was saved. Were the words his indeed? They were first spoken by the apostles and prophets; holy men of old spake as they were moved by the Holy Ghost. Were the words theirs indeed? the words that spake peace to thy soul, that took away thy sins, that brought thee to God, whose were these mighty words? Ah, they were the words of Christ, the words of God. I heard the voice of Jesus say, Come, take my yoke upon you, learn of me and find rest; I came to him and found the rest. Hence is it evident that the way in which Christ gave to his apostles power to bind and power to loose, was by giving them his word and by sending them to the sinner and by sending along with them the Holy Ghost to make the word effectual in the heart of the sinner.

Bonds that were loosed by the apostles some in our days are seeking to bind again; and bonds that were imposed by them some are seeking to unloose. Liberty conceded is rejected; and liberty is claimed that was never conceded. Many are clamoring for a liberal Christianity that the Apostles knew nothing about; for a Christianity that shall allow them to conform to the world in expenditure and style and deference to fashion and amusement; for a Christianity that shall spare them the necessity of telling their associates unpleasant things about their spiritual state; for a Christianity that will supply them with excuses for all sinners and with hope for the multitudes who die in their sins; for a Christianity which will give them the privilege of sitting in judgment on the Scriptures and deciding for themselves what is authoritative and what is not; in a word, for a Christianity which will wall up the straight gate, and cause the broad road to lead no longer to destruction but to life. But there is a little flock that hear the voice of the Good Shepherd, speaking to them by those whom he has chosen and inspired and commissioned; and the voice of a stranger will they not hear.

Notes from an Interleaved Bible.

Psalm. cxl. 6. Who knows how many trials would become unnecessary if we prayed without ceasing. Enemies are allowed to have their way that the people of God may, through alarm, if in no other way, be led to seek the Lord with all their heart.

10. This cannot be fully answered till Satan is cast into the pit as foretold in Rev. xx.

11. Evil shall hunt the violent: who take the sword shall perish by it.

13. The upright are they who dwell in the presence of God, carry every where the sense of his presence, have uninterrupted communion with the Father of spirits.

cxli. 2. We have God's amen to this in Rev. v. 8.

3. This can only be by the Spirit in the heart.

4. Some think it no harm to eat of their dainties, if they do not join them in their evil ways.

5. Most men think that a man shows himself unrighteous by smiting them; no better proof is wanted. Self is king; and it is *lèse majesté* to speak against it. But if self is king, grace has no dominion.

6. Their judges: those on whom they relied to deliver them.—How many thousands there are in this world who might hear the words of God, if their leaders, their gooroos were overthrown.

cxlii. 3. No man knows what pitfall, what entanglement is before him, into what society he may be thrown and what the effect may be upon him. The believer knows that God knows, and is satisfied.

7. He was compassed about by the wicked, and, as it were, imprisoned by them. Compassed about by sin and temptation the soul is in prison till God delievers it. In the church of Christ below, much more above, it is compased about by the righteous, and unites with them in songs of deliverance.

cxliii. 2. The universality of sin no excuse for the individual. On the contrary it enhances the obligation resting on him to oppose the abounding iniquity by availing himself of abounding grace.

5. Happy desolation that issues thus.

8. Cause me to hear thy loving-kindness—cause me to know thy way: promise and commandment beautifully blended; faith finds love in the law.

10. Teach me to do thy will: no prayer more likely to be answered than this. The answer is Christ and him crucified; the way, the truth and the life; death of self-confidence, life in Him.

cxliv. 12. The great concern of some kings is to have beautiful gardens and palaces; stately trees and noble columns; but this king is specially concerned that the city may be adorned by the decorous lives of its young men and maidens.

15. We have here a divinely inspired system of political economy. Perhaps when the nations have tried all other conceivable ways, they may turn to this. There were fortresses, high towers and shields in Judea; but David's trust was not in these; he had faith in God, not in the plans and devices of men whose mouth spoke vanity and whose confidence was in falsehood or political expediency, 11.

cxlv. 1-7. What is wanted in order that men may thus delightedly and abundantly praise God, is not a greater display of the divine glory (in new works) but the overthrow of the spirit of self that absorbs for itself our faculty of praise. I must decrease that He must increase. In the wonderful union of God and the believer the believer's share is infinitesimally little, God's share is every thing; yet that little almost-nothingness bulks in his regard so that God's share is only seen by snatches and glimpses.

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—The 15th of June, as your contemporary the *Indu Prakash* says, is a memorable day in the social history of the inhabitants of the Bombay Presidency. Widow marriage in the Bramin caste is certainly a great reform and a very bold step towards religious revolution. I therefore congratulate the reformers who have come out so boldly.

I have, however, one thing particularly to notice here. To whom is the credit of this reform due? I hope I shall not be misunderstood. Of course, the conduct of all those who joined the movement is praiseworthy. But the utmost credit is most undoubtedly due to the bridegroom and the brothers of the bride. Well, then, who were their educators and where were they educated, is a question that naturally follows. Both the Messrs. Kurmurkur and Puranzpays were educated in the Poona Mission Institution and their minds were prepared by their teachers there. Thus it is to the Missionaries or Missionary education that this credit is, according to my idea, greatly due. The Government students no doubt rendered very great assistance; but the amount of moral courage that was necessary for the occasion was found in these Missionary students. I have therefore only to state that Missionary education is doing a great deal for the improvement of our dear country, and that educated young men ought to give Missionaries their due.

Yours faithfully,
A Native.

Epitome of News.

SATURDAY,—June 19, 1869.

—*Melbourne Argus*, May 22: "Rev. Charles Innes Cameron, from Bombay, will preach in Union Church (Rev. Mr. Kininmont's) to-morrow evening."

"The great Melbourne telescope has been mounted, and the building in which it is erected is nearly finished. The roof over the portion of the building devoted to the telescope is of iron, and is so constructed that it may be drawn over the telescope or removed to the other end of the building with ease. When the telescope is in use, the roof remains covering the southern half of the building. The great instrument, when ready for work, will be used in the first place mainly for the examination of the southern nebulæ."

"On the 15th inst, from half-past four o'clock in the morning until sunrise, a magnificent aurora australis was visible. Large masses of red-coloured light, striped with intermediate bands of white, grey, and greenish hues, shot up from the horizon, and illuminated the southern heavens, the colours varying from a dull red to rose colour, and now and again glowing to a brilliant vermillion. It appeared first nearly due south, and gradually moved round towards the east, and was at last eclipsed by the more powerful light of the rising sun."

"The new settlement planted on the Fiji islands under the auspices of the Polynesian Company would seem to be progressing satisfactorily. The preliminary arrangements with King Thakombau have been completed as far as the company is concerned, and shareholders and directors have departed in numbers to the scene of future operations. A regular line of vessels has been started between the principal island and Melbourne, and already we hear of something of the nature of a provisional government, in which the squatters are to co-operate, being inaugurated. Many of the accounts received are most interesting, and, on the whole, encouraging. The King's arbitrary rule, it seems, is to be converted into something like a constitutional monarchy. Delegates have been invited from amongst the settlers to assist him in managing the internal affairs of his kingdom."

"Telegraphic communication with the island of Tasmania was successfully re-established on the 1st. instant, after having been interrupted for a period of nearly ten years. The usual congratulatory messages were exchanged, and the submarine cable is now in good order and steady operation."

—The *Indian Mirror* thinks young Mangalore must resemble young Bengal, having heard from a correspondent that "English education has destroyed the faith of many a Hindu youth here in the religion of his forefathers and has converted him either into a skeptic or a genuine hypocrite."

—*Bombay Gazette*: "In October last a cruel murder was perpetrated on the person of Thakooranee Pertab Bai, of Muttwarh, a small State under the supervision of the Bheel Agent and Political Assistant at Bhopawur. She was the elder widow of the late Thakoor Oonkar Sing, and managed the State on behalf of her infant son, the present Thakoor. The chief instigator of the crime was Sooruj Bai, the younger widow of the late Thakoor, who was jealous of Perta b Bai and wished to have the management in her own hands. Sooruj Bai and three men, viz., Hur Govind, Soobha Ram, and Gholab Khan, have been sentenced to suffer death as principals in the murder; while four others, Jighoree,

Davedeen, Gungadeen, and Kullian Sing have been found guilty of abetment of the murder, and sentenced to transportation for life. Sooruj Bai was recommended to mercy by the Bheel Agent, who tried the case on the ground of her sex, but the Governor-General in Council agreed with the Agent at Indore, and could not accede to the recommendation, as this person was considered to have been the most guilty of all, and it was necessary to convince the native community, that persons of whatever rank or sex, who plot and conduct cold-blooded murders, will not escape the just sentence of the law."

—*Daily News*: "The discrowned Railway King, who has in his lifetime played so many parts, is illustrating in a very painful way the vicissitudes of fortune. It is but a few years since the enthusiastic admirers of his success were putting down their names for a national testimonial to him; now a few of those who sympathise with him in his failure are asked to subscribe to rescue him from want. George Hudson then lived in his splendid mansion at Albertgate; fabulous stories were told of his wealth, and it became the duty of the press to rebuke the zeal of his multitudes of worshippers. He is now in Paris, and Mr. Elliott, M.P., who has seen him there lately, says that 'he was not only without means, but the garments he wore were not such as any respectable man would like to put on.'"

MONDAY,—JUNE 21.

—It is understood, says the "*Poona Observer*," that the Imperial Government have ordered home several officers connected with the late Transport Corps in Abyssinia, in order that they may be examined by the recently appointed Commission of Enquiry, with reference to the accounts, and other matters relative to the expenses of the Expedition.

—*Madras Mail*: "In the recent Shivagunga case in the Madura District, the leading counsel was three days in Court, and received a fee of Rs. 15,000"

—Nine inches of rain had fallen in the Fort, up to Saturday.

—The tailed-men theory is progressing. St. John, in his 'Far East' is quoted by a contemporary as saying: "At Sugut the natives affirm there is a tribe who have short tails; one declared he felt it; it was about 4 inches long and quite stiff; and that at their houses they were provided with seats with holes to accommodate this prolongation of the spine; the poorer people content themselves with sitting on logs and letting the tails hang over."

—An elephant was lately killed near Bangalore measuring 11 feet 9 inches high at the shoulder and 25½ feet from trunk to tail, inclusive.

—During the week ending June 12th 573 persons died of Cholera in the Jubbulpore district.

—*Times of India*: "As if the total loss of one of their steamers was not enough to test the perseverance of the promoters of the Nerbudda steam ferry, the other steamer has also come to grief. On the 15th instant, a week after the *Jhelum* was wrecked on the Nerbudda bar, the *Indus* ran aground on a sand bank, some two miles below Broach and so strained herself that she must come to Bombay to undergo repairs.

—*Cape Argus*, May 8: "We have heard that the big 83-carat diamond—interdicted by order of Mr. Justice Cole at Colesberg—is being sent home by the *Norseman*; and we know that insurances have been effected upon it at an estimated value of £30,000. From private sources we learn that another diamond has turned up at Hope Town, for which £1,5000 in sovereigns was offered and refused.

—The recent cyclone in Bengal blew at one time at the rate of 114 miles an hour.

—*Friend of India*, on the Chota Nagpore secession: "In a sermon on the text 'Bear ye one anothers burdens and so fulfil the law of Christ,' the Bishop has of late been giving to many congregations in and around Calcutta a somewhat touching narrative of his unfortunate connexion with the matter, highly honourable to his sympathy as a man, but seriously reflecting on his administrative ability as a Bishop. In a most judicial article on the subject the *Englishman* also expresses regret at the Bishop's haste. Only once in his sermon did he show strong indignation, when he said that, since the sittings of the Pharisees in the Temple, there had not been such productions as the letters of the Curatorium. If Dr. Milman meant those of the agent of that body, Mr. Ansorge, who has so deluded the Curatorium and injured the seceders, we quite agree with him. But in bearing the burden of the outraged missionaries, would the Bishop not have done well to follow the example of his predecessor and of the Church Missionary Society? The former refused to interfere, while appealing to the Berlin Committee to do its duty. The latter advanced funds to support the Mission in its own way for a time, till the crisis was past, and would probably have done so again on this occasion. Time would thus have been gained to expose Mr. Ansorge, enlighten the Berlin Committee, and, if not reconcile the disputants, make such a division of the property that the juniors would have broken new ground. But what with all reverence we must call the farce of reordination has prevented all that, and the Kole has become another of the many victims to priestcraft. Are there no wise peace makers who could induce one of the parties to retire to Kurhurbali?"

—In the same appears a letter from the Berlin Curatorium to the Bishop of Calcutta, complaining much of his action.

—*Friend of India*: "The Government of India has instructed the Provincial Governments to see that "Zenana" compartments or carriages, 'for the special use of native females of the upper classes of society,' both Hindoo and Mussulman, are provided on every railway."

"The telegraph line to connect India with Hong Kong has already been commenced on the China side, and orders for wire to complete the line have been sent home. There are, however, difficulties in the way which forbid us to indulge hopes of a very speedy completion. The questions regarding Siamese concessions and the rights of two rival companies will take time to settle, and we are not yet aware that arrangements have been made with the Government of India regarding the direction of the line through Burmah."

"The smallest of the Presbyterian sects in Scotland, the Original Secession Church has determined to establish a Mission in India, "because there is a special obligation upon British Christians to care for their heathen fellow-subjects there." They have resolved to take over one of the Welsh Calvinistic Stations on the North-Eastern frontier.

"A correspondent of the *Reflector* reiterates the statement 'that the manner in which the Brahmos prayed to Keshub Baboo, sang hymns to him, prostrated themselves before him, and the language in which such prayers and hymns were couched, are highly objectionable and superstitious, nay idolatrous.' He also quotes passages from letters of Keshub Chunder Sen's disciples which show but too clearly the feelings of his followers One Baboo said in a public meeting of the Allahabad Somaj in July last year: 'Brethren, if you wish to be saved come to his feet and take shelter under them. There is no other way.' On another occasion he thus apostrophizes his leader. 'When thy feet possess such miraculous powers how much more powerful must be thy Father's feet.' Another prays to him in the following terms; '*Probhoo*, I am a great sinner, how shall I approach the Throne of Holiness. I feel myself deficient to pray to God. Do, I beseech you, pray to your Father for me,' with such liberal use of the terms '*Probhoo*' '*Dyal Probhoo*,' '*Papeer-Guttee*' and other epithets which can only in strictness be applied to the Deity."

—There has been a severe out-break of cholera at Nusseerabad. There were 14 cases with 7 deaths in three days. Outside the camp Mr. C. J. Williamson, P. W. D. (Irrigation Division) died on the 13th.

TUESDAY,—JUNE 22.

—Mr. Avron, Superintendent Sailors' Home, went to Bassein with some sailors of the *Great Northern* and reburied the bodies of the 16 men who had perished in the wreck.

—Sergeant Hilliard, of H. E. the Governor's band died on Sunday from the effects of a gun shot. A member of the same band had taken up the gun and presented it in sport, not aware probably that it was loaded. The two men were friends.

—*Bombay Gazette*: "We are sorry to find that a portion of the Hindoo community is insane enough to wish to punish by excommunication the Hindoo couple married the other day at Mr. Moroba Canoba's house—and not only them but their associates. Some of the intelligent Natives have set themselves in opposition to the barbarous orthodox party, and we find that a legal opinion, given by Mr. Shantaram Narayan, has been printed and circulated amongst the native community in the hope of influencing a meeting which was to be held on Sunday to consider the proposed excommunication.

"The meeting was held at the Thakoordwar temple, Girgaum Road. Some foolish speeches were made, and a subscription sheet was handed round among the assembly. Some of the reformers were present at the meeting to watch the hostile proceedings; and the orthodox party have, in their wrath, sought to fasten criminal charges upon them."

—The *Cerberus* and *Magdala*, iron-clad double-screw turret-ships, are to be stationed at Bombay when ready.

—*Times of India*, Melbourne, May 22: "A frightful murder was committed at Pentridge Stockade on the 13th inst. The Rev. Mr. Hill, a Wesleyan minister, was, in the course of his religious duty, visiting a convict named Ritson, who had been sentenced to imprisonment for life for shooting with intent to kill a Mr. Kinsella. Directly Mr. Hill entered his cell, Ritson attacked him with an iron bar, which he had unscrewed from his stretcher, and before assistance arrived had beaten out his brains. There are grounds for believing Ritson to be a homicidal maniac."

Mr. Hill (a man held in the highest respect by the entire community) was locked in the cell with the prisoner.

—Sydney, 21st. The Commander of the *Rosario* states that he has information of the very worst form of the slave trade having been practised amongst the South Sea Islands.

—Adelaide: "The ritualistic question is assuming a definite shape here, and it is intended by the anti-ritualists to bring an action against the clergymen who practise forms and teachings not hitherto recognised as in unison with the constitution of the Anglican Church."

New Zealand: "The Duke of Edinburgh is still in New Zealand. He arrived at Wellington on the 11th April, visited Nelson on the 20th, Dunedin on the 25th, returning to Wellington on the 30th. On the 3rd May the *Galatea* sailed for Auckland with the *Challenger*, *Blanch* and *Virago*. He has been enthusiastically received in each place and was welcomed by a party of Maori chiefs."

"Some massacres of settlers have occurred since the last *Mail* left, but the latest news is more favourable.

"Great dissatisfaction is expressed in Tasmania at the withdrawal of the Imperial troops, and a conference is suggested by South Australia of the whole of the Australian Colonies on the subject."

—*Japan Times*, May 14: "The Japanese House of Representatives was formally opened on the 18th of April. It consists of 276 members, each representing a Clan or Daimiate, and elected by its councillors. The Japanese Parliament in its present crude form does not profess to represent the opinions of the nation, but only of the *Kerais*: the Kuges and Princes, now assembling in Yedo at the summons of their Sovereign, will compose an informal Upper House, consisting of the high nobility, meeting in the presence of the Emperor. As yet, the people at large are unrepresented: their measure of political life is confined to the privilege of thrusting complaints or suggestions into boxes erected in various places for their receipt."

WEDNESDAY,—JUNE 23.

—The Jubbulpore paper states that of 35 Europeans employed on No. 17 contract on the G. I. P. Railway extension, as many as 17 have died of cholera this season.

—The *Daily News* on Sir Samuel Baker's Expedition: "The expeditionary force will be composed of 200 cavalry and 1,300 infantry—Arabs and Nubians mostly—all well armed and perfectly equipped, with 14 mountain guns and plenty of ammunition. The Viceregal commission grants unprecedented liberty to Sir Samuel Baker in the exercise of his functions. He has been nominated generalissimo of the army, with power of life and death, and governor-general of the kingdoms beyond Gondokoro, which settlement, N. lat. 5·55, the Viceroy apparently, at present, considers the boundary of his territory. The most despotic monarch could not enjoy greater authority, and it would be difficult to cite another instance of similar latitude received at the hands of an Oriental by a European."

All very well. But where does the Viceroy get the power over those remote nations, which he so freely delegates to Sir Samuel?

—Mr. W. E. Forster, M. P., at Bradford, on the American question:

"They have not a monopoly of patriotism in America, and we have as much right to be proud of our country as they have of theirs. (Loud cheers.) There is a time beyond which concession would be a crime, because it would be a sacrifice of that position amongst civilised nations which alone makes England able to do her duty. But the truth may be told, and truth will be heard. I have no fear of the future in this matter. I have been speaking more warmly than there was reason to do, more because I felt so much on the whole question that it grieves me to hear and to see those men for whom I have been struggling, and for whom I would have sacrificed almost anything, apparently misunderstanding my country and forgetting their friends. But I have no fear of the future. The great aim of my life has been and will be—it is an aim which may well compensate for any political labour or political sacrifice—to see a firm and lasting alliance among all English-speaking people. (Cheers.) Some persons will say that that is impossible—look at Ireland discontented, and America in a state of irritation. But I do not despair of that time. I look forward to it with the most confident hope. What have been the obstacles against it? There have been three: There was the oppression of Ireland by us; there has been slavery in America—a principle opposed to us; there has been our oligarchical government in England. All these three causes are removed. (Loud cheers.) We are no longer oppressing Ireland; we are determined to treat her with justice. (Loud cheers.) America has abolished slavery—(cheers)—and we in England have a Government by the people for the people—(renewed cheering)—and depend upon it that mutual interests, mutual sympathies, common institutions, common language, ties of blood, will maintain the alliance between our countries.

—A Madras paper records the death of the the Reverend T. Haslam, of the London Missionary Society, who died at Coimbatore on the 15th instant, from the effects of heat-apoplexy.

—The *Sindian* has a notice, incorrect in some particulars, of the baptism of the teacher in the Mission School, Hydrabad, Sind, mentioned by us three weeks ago. It adds: "The intelligence of this event ran like wild-fire throughout the town, and the next day the parents of nearly all the Hindoo children who attended the Mission school, numbering about two hundred, withdrew them. We are told that on the 13th instant a punchayet assembled, in the Hydrabad town, in regard to what had taken place; and, in accordance with a resolution arrived at, a petition was, we are told, drawn up and forwarded to Mr. Moore, the Educational Inspector in Sind, intimating to that gentleman that the parents of the boys who hitherto attended the Mission school were desirous of having them tutored in the Government school, provided the fees would be equalized with those charged in the other school. Those levied in the Mission school happen to be very low, and in very many cases children are gratuitously educated; whereas the rule which obtains in the Government school is otherwise. We are not aware of the nature of the reply which the Educational Inspector has forwarded to the petitioners."

—*Indian Mirror*: "There was a good gathering at Sir Bartle Frere's on the 8th May, where in addition to English ladies and gentlemen, there were several Parsees and Hindoos present. As soon as the four Native civilians made their appearance, Lady Frere very graciously stuck bunches of flowers in their button-holes as badges of their success. Sir Bartle introduced them among others to Lady Grey, Lady Northcote, &c., all of whom congratulated them heartily and asked them no end of questions on India. On the 11th May again each of them received a card from the Duchess of Argyll to an evening party at the India Office, where the present Indian Secretary has taken up his official residence. The gathering was perfectly magnificent. The dukes and earls, who mustered strong on the occasion with their better-halves, stayed till 1 o'clock in the morning. 'May-flowers were heaped in every corner, and the band was playing in the open place below.' The waiters stuttered out the names of the Indian gentlemen with much difficulty, as they announced the guests into a large open room, where the Duke and Duchess of Argyll were standing at the door to receive them."

—Same: "The new Somaj building at Gya was duly consecrated on Sunday the 7th instant. It is a little bungalow capable of accommodating about hundred persons with a side room for ladies. A small two-storied house is also attached to it which is intended for the residence of Missionaries. Service began early in the morning; a sermon was preached on 'Be perfect even as your Father which is in heaven is perfect.' There was also evening service preceded by *Sunkirtun*. We are glad our Gya friends are steadily growing in faith and prayerful humility."

—The following, from the same, under the head of "Revelation," shows us what a superior being the Brahmo is:

"The universe of space and of spirit forms one vast field for the Brahmo's vision. From that universe he draws his revelation, his promises, his hopes, the life of his soul. He therefore needs no special code of religion exclusive, fixed, immovable, and unprogressive. All things that are, all men who ever lived or do live now, all books that embody the precepts of truth and righteousness, combine to form one united source of instruction for him."

THURSDAY,—JUNE 24.

—J. Burgess, Esq. has been elected Hon. Secretary of the Bombay Geographical Society, Capt. Morland having gone home on sick leave.

—*Times of India*: "There is no longer room for reasonable doubt that an extensive field of useful coal has been discovered in the sandstone districts of Chanda, the chief town of which province is about eighty miles south of Nagpore."

"It is said that the Government of the Punjab has been obliged to release a large number of prisoners, whose sentences had not expired, in consequence of there being no jail accommodation for them."

"The charge against Mr. Verahoor Sadashovi Chutray, publisher of the Bombay *Hindoo Punch* of printing, publishing and circulating indecent and obscene pictures and matter in the said periodical, such as was calculated to lead to a breach of the peace, has been postponed until the 7th proximo. The defendant is also charged with defamation. It will be recollected that this case arises out of the late marriage of a Hindu widow lady."

FRIDAY,—JUNE 25.

—The *Times of India* is tolerably certain that the first through train to Jubbulpoor (connection, with Calcutta) will be run in May next. We believe there is a likelihood of the mails being carried then, though the line will hardly be open to the public till near the close of the year.

—*Overland Mail*, June 4: "The strength of the Opposition in the French Chamber of Deputies will be greater than was at first supposed. —The War Department of the United States has advertised twelve iron clads for sale.—Negotiations for the transfer of the telegraphs of the United Kingdom to the Government are nearly complete.—The Government have refused to guarantee another New Zealand loan.—There has been a serious riot in Wales between colliers on strike and the police. The military were called to restore order, and fired on the mob. Several persons were shot, three were killed, other cases are likely to prove fatal.—The Viceroy of Egypt is at Vienna. He is supported by Austria, Prussia, and England, in guaranteeing the neutrality of the Suez Canal. The proposal is opposed at Paris.—Two of the successful native candidates for the Indian Civil Service have been finally rejected by the Civil Service Commissioners—disqualified on account of their ages. —It is officially announced that officers appointed to new Line regiments from the Indian Army, who may join, by exchange, any other regiment or the Staff Corps, will retain the right to Indian pension.—Amongst the deaths recorded this week are—Lord Broughton; Sir R. J. Clifton, M. P.; General J. Darby; Major-General E. Gibson; Major R. Brown, Madras Infantry; Captain C. A. Campbell, R. N.; H. R. Alexander, Bengal Retired; M. Smith, Bengal Retired; R. Money, Bengal Retired, and Rev. J. J. Taylor.

"The Rev. Septimus Andrews, vicar of Market Harborough, on Saturday, May 29, formally resigned his position, with the avowed intention of joining the Church of Rome. He was not a Ritualist, but had been remonstrated with for preaching Romish doctrine from the pulpit of the parish church.

"The ministrations of the Rev. S. C. Gordon having given rise to dissensions amongst the congregation of an Independent chapel at Reading, a majority of the worshippers passed a formal resolution deposing him from the office of co-pastor. There was no imputation whatever upon Mr. Gordon's character, but he was disliked by the congregation, for whom it was contended that they possessed an inherent right to elect or to dismiss a pastor at any time. Mr. Gordon resisted the resolution, on the ground that, as he had been guilty of neither misconduct nor neglect of duty, he had a life interest in his appointment, and could not be removed at the caprice of a majority. The Vice-Chancellor, however, ruled otherwise, and granted an injunction restraining Mr. Gordon from officiating in the chapel in question.

"A Protestant Conference assembled at Worms on May 31, and was attended by about 1,000 delegates. The following declaration has been adopted:—"The Conference repels the supposition expressed in the Papal letter of September 13, 1868, that Protestants would return to unity with the Catholic Church. It protests especially against the principles enunciated in the Encyclical Letter and the Syllabus, which are opposed to civilisation and pernicious in their bearing upon political institutions. The Conference expects that all opponents of the common enemy of religious peace, national unity, and the free development of civilisation will closely unite at the present juncture. It declares hierarchical errors, and particularly the action of the Jesuits, to be the chief cause of the present deplorable religious differences. Only by the determined rejection of the hierarchical pretensions, which have been renewed, and have been constantly on the increase since 1815; only by a return to pure Scripture, and by the recognition of the conquests of civilisation, can divided Christianity regain the peace which it has lost. Finally, the Conference declares that all efforts made within the Protestant Church to found a hierarchical power or the supremacy of dogma are a flat denial of the principles of Protestantism, and are simply so many bridges to Rome. All co-religionists are, therefore, exhorted to oppose with energy every tendency that may be dangerous to freedom of the mind or conscience. With regard to the Constitution of the Church, the Protestant Conference takes its stand upon the principle of the independence of each community. It desires that the direction of the Church should be constitutionally regulated, and that the Church administration should be responsible to the Provincial Synods."

—At the annual meeting of the Royal Asiatic Society, Sir Henry Rawlinson, in accepting the office of President, proceeded to give a sketch of the progress which was being made in Oriental studies, referring particularly to the labours of Mr. George Smith in collecting and arranging the fragments of the Nineveh library, and expressing his conviction of the connection subsisting between the Babylonian documents in our possession and the earliest biblical notices. He had no doubt that they would be able to derive the whole of the history given in the Book of Genesis from the time of Abraham from the original documents, and it was not too much to expect that almost the same facts and the same descriptions would be found in the Babylonian documents as in the Bible. He hoped very shortly to have ready a paper on the Garden of Eden, in which he should show that that was the natural name of Babylon. The rivers bore the very same names; and it would be seen that the Babylonian documents gave an exact geographical account of the Garden of Eden. He was, of course, speaking merely of the geography, and not of the facts connected with it. The same remarks would apply to the accounts of the Flood and of the building of the Tower of Babel which it would be found were most amply illustrated in the Babylonian documents.

—Deaths last week, 284.

—The missing buggalow from Zanzibar has reached Beyt.

—*Ceylon Observer*: "While the Government scheme for educating the population of Ceylon is undergoing discussion, and while it seems probable that for the first time during British rule the Bible is to be banished from the Government schools, it becomes our pleasant duty cordially to recommend to the support of our readers the united operations of Societies which base all their instruction on the principles of the word of truth. We refer to the Ceylon Christian Vernacular Education Society and the Religious Tract Society. The first of these Societies, under the zealous and efficient administration of Mr. John Murdoch,

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has done immense service to the cause of education in India and Ceylon by preparing a series of school books, Christian but unsectarian in tone. These books have been heartily accepted by the vast majority of the missionaries engaged in the work of evangelization of the natives of India and Ceylon."

TELEGRAPHIC NEWS.

London, June 15th.—Mr. Sefton Seely, the Liberal candidate, has been elected for Nottingham.—A letter from the Emperor Napoleon to a member of the Chamber of Deputies has been published, in which His Majesty says the concession of principles and sacrifices to persons are always inefficacious in the presence of popular movements. Governments which respect themselves should never cede to pressure, excitement, or disturbances.

16*th.*—The debate on the Irish Church Bill was continued in the House of Lords last night, and was subsequently adjourned to Thursday.—Lords Romilly, Rutland, and Chelmsford, and the Bishops of Derry and Peterborough, are strongly opposed to the Bill, whilst Viscount Stratford de Redcliffe, Lords Grey, Penzance, and Richmond, and the Bishop of St. David's are in favour of the second reading.—Mr. Romaine, second Secretary to the Admiralty, has accepted the Judge Advocate Generalship of India.

17*th.*—Mr. Motley, the new American Minister, has been instructed to secure a temporary postponement of the Alabama question, in the hope that when the present excitement shall subside the British Government will invite renewed negotiations. The American Government say that the proclamation of neutrality is not of itself the ground of complaint, or of the claim for compensation, but that taken with subsequent unfriendly acts it has resulted in losses which require reparation. Mr. Motley is authorised to assure the British Government, that it is the desire of America to effect a settlement honourable and satisfactory to both nations.—Mr. Cardwell's scheme for the reform of the Army comprises the limitation of the actual term of service to five years without creating a local Indian Army.—The names of General Robert Garrett and Lord Stanley of Alderley appear in the obituary of the week.—The Homeward Bombay mail of the 1st inst. reached Suez on the 17th instant.—Advices from Madrid state that the Cortes have passed a Bill conferring the Regency on General Serrano.

18*th.*—In the House of Lords last night, Earl Granville, on behalf of Mr. Bright, repudiated any intention to menace the House of Lords in his recent letter.—Lord Derby warmly opposed the second reading of the Irish Church Bill, whilst the Marquis of Salisbury favoured the second reading, but objected to the details of the Bill. The debate will be continued to-morrow.—Latest advices from Paris state that the workmen's strike at St. Etienne has developed into a revolutionary riot. Two encounters have taken place between the troops and the people. In the first encounter 12 persons were killed, 33 taken prisoners and 7 soldiers wounded. In the second 11 persons were killed, including some women and a child. General Count Palikao was sent from Paris on the 17th instant with strong reinforcements.—The Emperor and Empress have visited ex-Queen Isabella, who returned the visit.—Latest telegrams from Florence state, that a Royal decree has been issued, authorising Count Cambray-Digny, (the Italian Minister of Finance), to withdraw his three Financial conventions. Another decree prorogues the Italian Chambers indefinitely.—The King of Greece opened the Greek Chambers on the 17th inst. In his speech His Majesty says, Government had adhered to the propositions of the Conference to the best interests of Greece. The King dwells on the necessity of regulating the Finances, in order that Greece may fulfil her obligations, and develope her material strength and her national resources.—The Brest shore-end of the French Atlantic Cable was laid yesterday.

21*st.*—The S.S. *Great Eastern* commenced laying the new Atlantic Cable to-day.—Paris telegrams state that of 1,035 persons who were arrested during the late disturbances all have been liberated with the exception of 200 against whom further proceedings are to be taken.—St. Etienne is now quiet, but the whole of the surrounding mining districts are occupied by troops under the special command of Count Palikao.—The Emperor left to-day for the Camp at Chalons.—The *Baroda* with the outward Indian mails left Suez for Bombay at 11 a. m. on the 19th (1 day and 7 hours before contract time.)—The Bombay mail of 25th May was delivered in London to-day.—Latest advices from New York state that the American Government are acting rigorously against Cuban recruiting.

22*nd.*—In the House of Commons last night the Government of India Bill was read a second time without debate.—Mr. Grant Duff, replying to Sir Stafford Northcote, said, the Auditorship of the Indian Accounts was formerly of an anomalous character. The Auditor now simply checked the Home accounts, the other duties being discharged by the head of the Financial department.—The Members of the Committee appointed to enquire into the Abyssinian expenditure, are, Sir Stafford Northcote, Mr. Grant Duff, Lord William Hay, Mr. Seeley, Mr. Eastwich, Major Anson, and twelve others.—Government have sent a strong force of military and constabulary to the north of Ireland, to prevent further disturbances.

Miscellany.

— The following extracts are from Mr. C. Staniland Wake's letter in *Scientific Opinion* of May 5: "In my last letter I pointed out that various plants contain in their leaf-tissue great numbers of microzymæ, thus confirming the observations of M. Béchamp. These are the most apparent in the petals of the corolla, where, owing to the transparency of the tissue, the minute organisms may often be seen *in situ*, and the cells are then found to contain great numbers of these bodies having free movement. This is surprising enough; but on examining the seeds of certain plants, I was astonished to find microzymæ in greater abundance than in either the petal or the leaf-tissue. All the seeds I have examined give the same result, those with a 'fleshy' perisperm often appearing to be composed almost entirely of microzymæ, with monads and bacteria. To test the justice of my observations, I placed some seeds in water for a few days, after the expiration of which I found the latter swarming with most active infusoria of different kinds, including the ciliated kolpoda. On examining the contents of the seeds themselves the same phenomenon presented itself. In one instance the bacteria had a most curious appearance. A number of them were joined together end to end, and the united body moved actively through the fluid in a serpentine course. That the microzymæ are not developed owing to any process of decomposition is evident, and if any further proof of this is required, it may be found in the fact that these bodies are present in large numbers even in the anther and the ovule of the plant. The pollen appears to consist literally of mycrozymæ cells, which may also be seen in the petals, and in some cases the organic germs in these cells are seen to move freely.

"The value of these facts cannot, in my opinion, be overrated. In their presence, the theory of spontaneous generation would seem to lose all the support from phenomena it has hitherto had, but, in relation to another question, they have a still greater importance. Mr. Herbert Spencer tells us that nitrogenous substance, having a peculiar vital power, is found in a far higher ratio in the seeds than in the rest of a plant. But what is this nitrogenous substance? My own observations lead me to think that it is nothing more than mycrozymæ, which, as we have seen, often make up nearly the entire contents of the perisperm. That this is so in fact may be tested chemically. M. Jussieu says that *farinaceous* seeds contain, in addition to the fecula, 'azotized matter, the existence of which is so general in the seeds, inasmuch as it is necessary to the first development of the tissues.' Now, on application of a solution of iodine the fecula are colored blue, and the azotized matter becomes yellow. Before trying this experiment, I had already recognized in the latter the microzymæ of other seeds, and I was not surprised, therefore, on applying the iodine, to find that these bodies became coloured with a yellowish tinge, the fecula themselves being rendered blue. But this is not all. Some of the smaller fecula look like monads, which they resemble also in their movement. These small fecula were, of course, coloured blue in the same manner as the others; and their movement leads me to think that they are all of the same infusorial nature as the monads themselves. There can be no doubt that the large fecula often contain smaller ones, and in one instance I noticed several small bodies make their appearance apparently from a larger one, to which they then adhered.

"In confirmation of this motion, that even the non-nitrogenous bodies contained in seeds may be infusorial germs, I would mention certain other facts. Liebig says: 'The milky appearance of almond emulsion is caused by particles of oil or fat, in a state of minute mechanical division, being diffused through it, and these rise to the surface when this fluid is left at rest, and arrange themselves in the form of cream, just as is the case with the milk of the cow.' It is known, however, that each of the oil-globules of ordinary cream is inclosed in a membranous sack, which has to be broken before the oil can combine so as to form butter. Now, on examining a drop of diluted cream under the microscope, we find that its globules are of various sizes, and that the smaller ones have an extremely active movement. Moreover, if a small quantity of cream be placed in water, after a few hours these smaller globules are found to have become both more active and more numerous. In the course of some days a further change takes place, many of them having taken an elongated form, and finally the cream infusion is full of animal life of a very active character. The free-moving globules are equally apparent in the cream of almond 'emulsion,' and on examining under the microscope a small quantity of yolk of egg diluted with water, I found the same active globules in great abundance, a fact which sufficiently explains the wonderful development of infusorial life which takes place in the yolk when it is kept for some weeks excluded from the air.

"I have met with a curious phenomenon in an infusion of cream. After it has been kept a considerable time a number of free-moving bodies, like pieces of jelly, make their appearance, and these finally take a form resembling somewhat that of a flattened vegetable cell; sometimes a number of them being joined together into a chain. At the same time a considerable quantity of fungoid growth becomes developed—long stems with branches bearing spherical bodies closely resembling the original 'oil globules' of the cream. That there is an intimate relation between this vegetable formation and the chains of 'cells' just mentioned I am convinced. In many instances these are evidently closely connected, and in some cases there are clear indications of these cells having been amalgamated into the stems of the vegetable formation. That the 'cellular' bodies are derived from the 'oil globules' is, I think, certain, as when cream is kept until it becomes very sour a great quantity of similar forms are found to have been produced. I have noticed the growth of small spherical bodies on fungoid stems in other infusions. Even the fecula from the perisperms of cereals, especially those of English wheat, sometimes appear to be attached to small fungoid growths, probably the first formation of the vegetable tissue.

"I have already occupied too much of your valuable space, and therefore as to infusions of coal, to which I referred in a former communication, I will say merely that I have found abundant evidence, not merely of vegetable, but also of animal microscopic life of a very curious character, and different from anything I have met with elsewhere. Moreover, the facts already stated seem to me amply sufficient to account for the phenomena hitherto referred to spontaneous generation. But they do more than this. They seem to point to a conclusion quite opposed to the ordinary idea of the relation between animal and vegetable life. When we find that the part of the plant which is the most essential to its life—the azotized matter which is found so abundantly in the seed—consists almost wholly, and probably entirely, of microzymæ we are driven to conclude that the plant is dependent on these microscopic organisms for its existence. If, however, this be so, it follows that instead of animal life being dependent simply on that of the plant, it must ultimately be referred to the very mycrozymæ which we have seen to be essential to vegetable life itself."

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Printed and published for the Proprietors, by WILLIAM BOYD, Acting Manager, ORIENTAL PRESS, Jail Road, Bombay.—June 26th, 1869.